local newspapers, and caste-war and year-war statements of appointments were often called for by Members of the Legislative Council.

The first factor connected with this question was the problem of unemployment among the educated classes who were disappointed in their hopes of getting appointments. The Government had no unlimited storehouse of jobs for distribution to all aspirants. Annually, enormous sums were being spent by the people and the Government on education, but the system of education aggravated the evil instead of solving the problem of unemployment. There was unemployment at the Bar and proposals had been made by Bar Associations for increased representation in the judiciary and magistracy. The argument that members of the Bar were ignorant of revenue matters and that the separation of the judicial and executive functions should precede more generous recruitment from among vakils was not quite tenable. Some judges of the High Court have expressed the opinion that their revision work would be lightened by greater recruitment from the Bar.

Secondly, an unhealthy journalism in the country had fostered the spirit of criticising every appointment made, while healthy journalism would be a beneficial influence. More harm than good was done by irresponsible journalism. New newspapers were brought into existence almost daily to champion one particular community or faction or person, and papers grew up like mushrooms. They all claimed to be public organs, though few really represented public opinion. Journalism had latterly run into communal channels. Though not advocating the enactment of a press law or the adoption of repressive measures, the Member wished that the State should foster healthy journalism in the wider interests of the State and ignore communal programmes.

Thirdly, there was no regular standard in making appointments. The creation of a Travancore Civil Service Examination, which the Member advocated ten years ago, would avoid much criticism. It would also bring about a graded classification of officers and help to remove the anomalies and inequalities of opportunities as amongst the officers themselves. The appointments in the higher grades in the non-technical departments could be organised into one comprehensive service. Competitive examinations should be held for admission to the *cadre*, and to prevent appointments being monopolised by the intellectually advanced communities to the total exclusion of the educationally backward and depressed classes, some places must be reserved for the latter to be filled in by nomination or selection without at the same time sacrificing efficiency. The various tests introduced during the late administration related only to appointments in the subordinate service. The late Dewan had told the Member that he had laid the foundations for the organisation of a Civil Service *cadre*, and the Member wished that the Dewan would look into the matter. The blame now laid on the Government can then be shifted to the shoulders of the Examination Board.

DEWAN'S REPLY: Mr. Abraham, I have been very pleased to listen to some constructive suggestions from you. You say the line of least resistance would be to have some automatic arrangement of mechanical selection. That would be perfectly easy whether you call it staff selection board or competitive examination. But institutions like that have neither a soul to save nor a body to kick. They will work without understanding the sentiments and needs of the people. These are factors which we must try to arrange for in recruitment. How that is going to be arranged, I do not know. For the moment, I am keeping it in my own hands not with complete success. Far from it. But I can assure you that it is very close to me and is earnestly being considered how we can arrange some method of unprejudiced, fair-minded, equitable selection.

**173. Representation in the Public Service.**

MR. CHACKO JOSEPH (*Member, Changanachery taluk, Group II*) said that the several communities in Travancore were from ancient days living in perfect amity and as a result the State was prosperous. But in recent times there has come about a cleavage. This was due to the policy of the Government in regard to appointments to the public service. Every one in the State was entitled to a place in the service as a birthright. This should be the basic principle underlying

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appointments to the service. In the absence of a fixed policy in the matter, a large section of the population of the State was left unrepresented. During the last two years, in the Revenue Department, there were 20 permanent and 257 acting vacancies, to which 29 Brahmins, 153 Nairs and 35 other caste-Hindus were appointed, while the Christians, Ezhavas and Mahomedans appointed numbered only 25, 11 and 2, respectively. There were many applicants from among the Roman Catholics, Ezhavas and the Mahomedans ; even then their claims were overlooked. This illustrated the wrong policy of the Government which was the cause of communal rivalry.

The Roman Catholics in the State formed an important section of the population of the State ; they were in the front rank in the matter of education, landed interests, tax payment, and agriculture and other industrial pursuits. But their place in the service was insignificant. In no department were they adequately represented. In the Judicial Department there were only three Roman Catholics who formed a sixth of the total population of the State. Of the six High Court Judges, not one was a Roman Catholic. There was only one among the thirteen District Judges and none among the forty Munsiffs or the twelve Professors in the Law College or the eleven First Class Magistrates. This was the case in every other department. And the present administration too did not appear to take any active interest in following up the policy chalked out by Dewan Mr. Raghaviah. The Catholics were not shown separately in the return of appointments, they being included in the wider classification under Christians. This would appear as though an attempt was being made to sink the importance of the Catholic community.

Recent appointments in the service had augmented the grievance of the community. When the Government were eager to appoint men from communities which were over-represented in the service, some of the acting men who belonged to the Catholic community had to go without any place. It would appear as though the just claims of the Catholic community have not been realised by the Government. The several public meetings held in various centres to press their claims for equality of rights would illustrate the intensity of feeling.

The Government sometimes said that communal representation in the service would impair efficiency. But the principle need be accepted only so far as it did not produce any such result ; the Member assured it was possible.

The Military Department was open only to one community. At the present day, this was unjustifiable when everyone had a right to defend his country and it should be open to all communities in the State.

Though he advocated the cause of the Roman Catholic community, there were several other communities in the same position and they should also be given equal opportunities in the public service. Preference should be given to unrepresented communities according to their proportion to the total population of the State.

DEWAN'S REPLY : Mr. Chacko Joseph, I think it was Mr. Fernandez, who, while speaking on behalf of Arasars, spoke of the disabilities of the Catholics in the matter of representation in the public service. You yourself dwelt at considerable length in your representation upon what you call the claims of Catholics. I am not quite sure what exactly is meant by the term 'Catholic'. I thought I knew it before I came here ; but now I find I have to revise my ideas. According to a certain opinion, the only Catholics are a certain section of the Syrian community in Central and North Travancore ; according to others, the only Catholics are a certain section of people in South Travancore. I confess I am completely at sea on the whole matter. If my old conception of the term Catholic is true, it includes not only the Catholics of North and South Travancore, but also the new Syrian rite Catholic, the Arasar Catholic, the Latin rite Catholic and the Tamil Catholic—all are same. In fact, the term Catholic has a meaning which you all know. One thing I do know is that the Catholic community of Travancore as a whole lagged behind in education for a whole generation. Now, they expect me to take the community by the hand and leap the wide gulf of a generation at one bound, in a single moment. The official regeneration of the Catholic community is a matter which must of necessity be a slow process and a process which could be helped forward only by the community making its men more fit and more efficient than they have been up to the present.

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